

# the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

L. V. No. 5.

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PRICE 10 CENTS

**Association Formed**

## Native Vessel Owners Organize

*-See Story Page 3*

EXECUTIVE OF THE NATIVE VESSEL OWNERS' ASSOCIATION OF BRITISH COLUMBIA



GUY WILLIAMS  
Organizer



REGINALD COOK  
President



DAN ASSU  
Vice-President



HERBERT COOK  
Secretary-Treasurer



THE B.C. SALMON SEINER "CAPE LAZO" comes up with what looks like a king-size salmon, but on closer inspection, it is a whale. The above scene was photographed in August of 1949 in Johnstone Straits. The large fishing vessel is owned by Reg Cook of Alert Bay, president of the newly formed Native Vessel Owners' Association of B.C.

# Native Shoreworkers Get Wage Increase

Agreements covering shoreworkers in the B.C. fishing industry have been signed with the Salmon Cannery Operating Committee by the Native Brotherhood on behalf of members working in this section of the industry, bringing wage increases ranging from 18 cents per hour for most of the female classifications to a top of 26 cents for some groups.

The Native Brotherhood acted with the United Fishermen and Allied Workers Union in negotiations, the latter organization covering all workers in the industry with the exception of the Natives.

Some of the main classifications under which most Natives are employed, are listed below with the wage increase and the full wage paid:

## Cannery Women

- Wage increases of 18 cents per hour for all classifications except butchers who get 20 cents per hour. Rate for slimmers, washers, and lineworkers will now be 98 cents per hour with \$1.47 overtime.
- Wage increase of 20 percent for registered nurses, cooks and matrons.
- Other groups covered by the agreement receive from 20 to 21 percent increase.
- Piece work rates are increased by 20 percent as follows:  
Half Pound Flats from \$12.44 to \$14.93 per ticket which is 150 trays of 35 half pound flats.  
One Pound Tails from \$12.44 to \$14.93 per ticket which is 150 trays of 24 one pound tails.  
Quarter Pound Flats from \$13.07 to \$16.99 which is 150 trays of 40 quarter pound flats. (Raised last August by 10%.)  
Fifteen percent increase on all herring piece work rates.  
Overtime Bonus 49 cents per hour. Standby time, 98 cents per hour.
- Rate for sundry canning operations (tuna, etc.) increased from 89 cents per hour to 98 cents per hour.
- A clause has been written into the agreement providing that female employees will not be required to feed Indexers or Iron Chinks.

## Net Workers

### Monthly Paid

	New Rate	Monthly Increase
Seasonal Net Boss (no control of hours)	\$375.00	\$50
Yearly Net Boss	\$279.50-\$335.00	45
Assistant Net Boss	302.50	45
Combination Camp & Net (no control of hrs.)	\$297.50-\$307.50	45
Qualified Netman (monthly)	287.50	45
Camp Netman (no control of hours)	287.50	45
Board Rate for Camp Newton \$10 below other groups—i.e. \$43 per month.		

### Hourly Paid

	New Rate	Hourly Increase
Qualified Netmen (Temp. Employed)	\$1.50	\$ .22
Semi-Qualified Netman	1.24	.18
Inexperienced Netman	1.09	.18
Qualified Netwoman	1.20	.18
Semi-Qualified Netwoman	1.03	.18
Inexperienced Netwoman	.98	.18

- Selvedging rates are now \$12.50, up from \$10.75 last year for 420 fathoms. Spreading and hanging is \$3 compared with \$2.50 last year.

## Fresh Fish, Cold Storage

Vancouver, Victoria, Steveston

### FISH SHED (FEMALE)

	New Rate	Hourly Increase
Experienced Filleter	\$1.26	\$ .21
Semi-Qualified Filleter and Trimmer	1.14	.21
Experienced Wrapper and Packer	1.10	.20
Inexperienced Filleter and Trimmer	1.10	.20
Experienced General Fish Worker	1.10	.20
Semi-Qualified General Fish Worker	1.01	.18
Inexperienced General Fish Worker	.96	.18

### Butedale, Kildonan, Klemtu, Namu

#### COLD STORAGE

	New Rate	Hourly Increase	Monthly Guarantee
Experienced Cold Storage Worker	\$1.46	\$ .23	\$280.32
Inexperienced Cold Storage Worker	1.26	.20	241.92
Experienced Comb. Ice Puller and Storer	1.46	.23	280.32
Experienced Ice Storer	1.46	.23	280.32
Experienced Core Puller	1.41	.21	270.72

#### FISH SHED (MALE)

	New Rate	Hourly Increase	Monthly Guarantee
Grader	1.51	.26	289.92
Experienced General Fish Worker	1.41	.21	270.72
Experienced Ice Puller	1.41	.21	270.72
Semi-Qualified General Fish Worker	1.26	.20	241.92
Inexperienced General Fish Worker	1.14	.18	218.88

#### FISH SHED (FEMALE)

	New Rate	Hourly Increase	Monthly Guarantee
Experienced Filleter	1.24	.21	241.92
Semi-Qualified Filleter and Trimmer	1.12	.21	224.64
Experienced Wrapper and Packer	1.08	.20	216.00
Inexperienced Filleter and Trimmer	1.08	.20	216.00
Experienced General Fish Worker	1.08	.20	216.00
Semi-Qualified General Fish Worker	.99	.18	197.76
Inexperienced General Fish Worker	.94	.18	188.16

## One Halibut Area Closes

Halibut fishing in Area 2A came to an end at midnight on May 28 after an estimated 25,500,000 pounds, the quota for the area had been taken.

Closure of Area 2A, together with Area 1B, brings to an end a halibut season lasting a mere 28 days, four days less than last year. In 1950, the Area 2 season came to a close at midnight on June 1, which made the season for the Area 32 days.

Area 2A is defined to include all convention waters off the coasts of the United States of America and of Alaska and of the Dominion of Canada between Area 1B and a line running through the most westerly point of Glacier Bay, Alaska, to Cape Spencer Light and thence south one-quarter east, and to be exclusive of Areas 2B and 2C and of the nursery areas defined in the regulations.

The difference between prices paid last year and those being paid this year continued to grow as the season advanced. Whereas in 1950, each succeeding day saw prices climb, this year, prices either remained steady or showing a decline.

Last year on May 15, for example, the price paid for medium halibut in Vancouver rose to 26 cents from 23 cents at the start of the season.

This year, top price paid for medium halibut was 21.1 cents in Vancouver and this was on the first day that vessels arrived in port here.

By Wednesday, May 16, the price had gone to 20.6 cents for medium, and while there has been no great fluctuation this year, the price being paid is just about six cents lower than at the same date last year.

The same situation prevailed in Prince Rupert, the other main port where halibut is sold.

There is still several million pounds left of the quota for Area 3, the other main area which is further off shore than the closure of Area 2A.

Fight Compulsory Enfranchisement

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# Brotherhood Convention Considers Bill 79

Addressing the annual convention of the Native Brotherhood of B.C., President William Scow expressed his pleasure at being present on the twenty-first birthday of the organization.

Referring to the assembled delegates, he said that, "It is only leaders like you have that can be done as they have done."

He went on to say that he remembered the convention at Cape Mudge in 1943 where he personally met that great leader, the late Alfred Adams and Vice President Heber Clifton, men who were his father's friends. He spoke of the trust and responsibility placed in him by the late president and how he had honored him with trust.

He had learned of the high ideals of the late president, that was a man who practiced what he preached. He said that when the Son of God came to this earth, he came to save the sinners and he did for the sinners. That was the ideal that Alfred Adams had followed. He had united the Indians and preached his ideals to them.

Chief Scow reported that when the Native Brotherhood delegates met at Ottawa they were given a week's notice, and it was impossible to contact everyone. He felt in his heart that the delegates had accomplished something. The president declared that, with our obstacles, but with cooperation, we can surmount them. "Good men made the report to Ottawa."

He went on to say that when Bill 79 came out, he decided to do everything in his power to defeat the passing of the Bill. He had the Coast and held meetings to study and explain the Bill. This was largely through the efforts of the Brotherhood that the Bill had been stopped. He spoke of the late leader Chief Moody Humm of Bella Bella who contributed money towards making it possible for the trip to be made to carry on the work. A special convention was held at Alert Bay to report on the Ottawa brief. Chief Scow paid special tribute to Peter Kelly and also to Andrew Paull for their stand at Ottawa fighting for their people.

Reverend Peter R. Kelly, chairman of the Native Brotherhood Legislative Committee, went fully into Bill 79, giving a brilliant address to the delegates. He went into the history of the long fight for freedom and justice for his people. Going into the early days, he pointed out that the B.C. Natives had been in the lead in this fight from the beginning.

He said that in March, 1911, 100 delegates, many of them Fathers of the Nation and young men present, had met Premier Sir Richard McBride. Chief John Scow was present, Father of President Scow. They were received courteously at

the time and had been given the freedom of the House.

The Premier assured them that it would not be long before they received Justice. Weeks later, he wrote that the British Columbia Government recognized no tie between the Government and the Indians and that nothing could be done. Dr. Kelly then decided that the fight was at Ottawa.

In 1920, Dr. Kelly, with the Allied Tribes, met the Government. Dr. Duncan Scott was Minister of the Interior. The Government introduced Compulsory enfranchisement.

Dr. Kelly said, "We fought that

## Native Vessel Owners

Reg Cook of Alert Bay has been named president of the important Native Vessel Owners Association of British Columbia, formed following the April convention of the Native Brotherhood of B.C.

Dan Assu of Cape Mudge is vice president; Herbert Cook of Alert Bay, secretary treasurer; Guy Williams of Steveston, organizer.

The new organization, formed with the full support of the Native Brotherhood will take in all Natives owning vessels of five net tons or over.

This will include all but the smaller vessels, and membership will be mainly among owners of large seiners and packers.

The Native Vessel Owners Association will co-operate closely with the Native Brotherhood of B.C. and the already existing Vessel Owners Association of British Columbia in negotiations with the Salmon Cannery Operating Committee. Object of the Native Owners will be to do away with the inequality which now exists in regard to charter rates, share basis, etc.

Formation of the Native Vessel Owners Association represents one of the greatest events in the history of the Native fight for advancement and equality. It consolidates the owners of the large Native fishing fleet, valued at approximately a million and one half dollars into one solid organization extending from the farthest North to the South of British Columbia.

Headquarters of the new Association will be Alert Bay, home of the president and secretary treasurer.

Bill as being unfair—A special Parliamentary Committee was appointed. Mr. MacKenzie King was a member, Mr. R. B. Bennett, Mr. La Point, Senator Green, these men were all members of that Committee. As the result of our efforts, the Bill was disallowed at the request of the Premier. After that, they met many times until the climax in 1927. The Government claimed that the Indians did not have a case. They claimed that the Spaniards were conquerors and they had ceded their rights to the British Crown."

Dr. Kelly said he always held that against Dr. Scott. In lieu of doing something for British Columbia, \$100,000 was voted yearly to British Columbia Indians in lieu of annuities while not conceding that they had treaty rights.

He went on to speak of the meeting at Ottawa and how he had been impressed by the fine-mindedness of the men who took part in that meeting to consider Bill 79. They had formed a committee to consider Bill 79 and they had the power to call Indian witnesses and might send for Indians to recommend amendments to the Bill for consideration.

Dr. Kelly went over carefully explaining each section of Bill 79 at great length. He said it was the last chance to say what we want. The contents of that Act had its first reading February 1, 1951. He had the highest praise for Minister Harris, saying he thought he would do what was right and fair. Although he was as stubborn as a bull, his chief characteristic was fairness and he took the trouble to find out the minds of the representatives.

Dr. Kelly said that the Waiver Section 86 of Bill 79, whereby to gain the right to vote, the Indian had to give up his inheritance in order to exercise that right, he had a feeling of unfairness and discrimination. He vigorously opposed it, saying I do not know who will sign the waiver—I don't think it worth it. I value the ballot. It is worth more than you people realize. The Provincial Government did a magnificent thing when they gave you the right to vote. But the Dominion says we will give you the vote but we want you to surrender your rights before you will be permitted to exercise your vote. It is too big a price.

He opposed section 112, compulsory enfranchisement whereby after enquiry, a band or Indian could be enfranchised against their will should the Government so decide. He said you are the original Citizens of the land. From the dim



CHIEF WILLIAM SCOW  
Native Brotherhood President  
for Seventh Term

## Chief Scow Again Heads Brotherhood

Chief William Scow of Alert Bay was re-elected president of the Native Brotherhood of British Columbia for his seventh consecutive term by delegates from all parts of the province in attendance at the Brotherhood's twenty-first annual convention last month.

Frank Calder, member of the B.C. Legislature for Atlin, was again chosen for the position of secretary, while Ed Nahaney was re-elected treasurer and southern business agent for the organization.

The important post of chairman of the Legislative Committee again went to the Reverend Doctor Peter R. Kelly, who has been chosen to carry on the vital legislative work of the Brotherhood for many years.

Vice-presidents for the various areas of British Columbia were elected by the Convention to complete the executive body. They are the following men:

- Dan Assu—Southern District.
- William Pascal — Lillooet-Pemberton District.
- Charlie Dudoward—Skeena River District.
- Johnson Russ—Nass District.
- Harold Sinclair — Northern Interior District.
- Paddy Isaac—Burns Lake District.
- William Matthews—Queen Charlotte District.
- Caleb Williams — Central District.
- Alvin Alfred—Alert Bay District.

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## Bill 79 Is A Farce

By BIG WHITE OWL

WE KNOW that no man-made law is a perfect law. Only the law of the Great Spirit is nearest to perfection. . . . It is that law which guides and directs the courses of stars and planets through inter-stellar space, but even the mighty symphony of Nature is often shattered by a cataclysmic disturbance but such catastrophic upheavals of the elements are merely the birth of a new galaxy or a new germ being initiated into the scheme and order of things.

Unfortunately that cannot be said of Bill 79, the so-called revised Indian Act of Canada. The new act is merely a very clever manipulation of words, planned and designed to confuse and pull the wool over the eyes of the groggy, half conscious, always sleepy Canadian public. I heartily agree with The Toronto Globe and Mail which says:

"FIVE years ago when a Parliamentary Committee went to work on Canada's Indian problem there was high hope that after nearly a century this minority in our population would get a new deal. The committee's comprehensive report in 1948 fortified that hope. The decrepit old Indian Act of 1857 had been overhauled only once, in 1880, and was generations out of date.

"Now that the Government's conception of what constitutes basic reform has passed the Commons, the act is still in that condition. If the members can get any satisfaction in thus putting a bothersome question out of the way let them enjoy it. Certainly there is nothing in the Indian Bill they approved to afford anything but humiliation and exasperation. The Indians are still, as before, creatures of the Government, still without adequate provision or stimulus to acquire better education, and so fit themselves for local self-government.

"Such callousness from an Administration accustomed to exercising arbitrary powers may not be surprising. But that the Commons should tamely accept it is past comprehension. No party had any votes to win or lose by a nose-count of electors in this decision. Successive Governments have seen to that. Now, in excuse for the half-baked measure he produced and sponsored, Citizenship Minister Harris says it is a mistake to assume that the Indians want to be enfranchised. Whose fault is that? And what have treaty rights to do with giving them the franchise which is the native right of every Canadian? Those treaty rights were given for value received. No Government has either legal or moral right to barter voting privileges in return for them. Yet that is the take-it-or-leave-it deal held out under this act just as under the old one.

"If the public of Canada were half or interested as it should be in minority justice this poor measure would never have got through Commons at all. It is surely revealing that the only constructive program put before Commons came from British Columbia, the only Province which has exercised its right to give Indians the Provincial franchise.

"The Senate still has a chance to block the Indian Act and force a new charter of Indian rights into being. Failing this, some future Parliament with more conscience than the one we now have must do the job. Indian reform has travelled a long and obstacle-cluttered trail. The latest dab at it doesn't even settle the dust."

I HAVE SPOKEN!

## Father Carlyle

I INTENDED to write so much about Father Carlyle leaving us to go back to England, but somehow the words won't come; they seem to be locked deep down inside mixed up with an empty feeling of loss.

My friend and confidant of many years has gone. When sorrow and trouble were too heavy to carry alone, he shared it and somehow lifted the heavy load from one's heart giving consolation and new strength to carry on with a word of comfort and God's blessing.

Many times in my work when I was confronted with hungry stranded men, homeless and in trouble, both white and Indian, I would phone him for help and shelter. Often I would say he is not a Catholic, he is a Protestant Father, and he would say: "What difference does that make? He is in trouble; send him down."

On my many trips to Oakalla Prison Farm where I really got to know him, he was deeply loved by those unfortunates. He gave them courage and spiritual help, even money to hire a lawyer to fight their cases and when they got out without friends or help, he gave them shelter and help and guidance.

On many occasions, he walked the last steps to the gallows with men I knew, giving them courage to pass over the border through the last gate into Eternity. Afterwards, when exhausted, sorrow-stricken, he would tell how the man had gone bravely to face his Master and make peace with his God. It was always a terrible ordeal for Father Carlyle, for he grew to love the men who turned to him for spiritual comfort in their last hours. Father never flinched but gave help and comfort until the soul had passed on into Eternity, poor, bewildered, troubled men.

We always knew that there was a haven of peace and consolation on earth and altar to pray to, to ask for courage to face this troubled world. Now, he has gone from us—dear, beloved, gentle Father.

—Maisie Armytage Moore

## Health 'Services' in Lillooet

By A. W. PHAIR

RECENT favorable publicity of the Department of Health and Welfare program for the Indians is not borne out by the facts in the Lillooet district.

While the joint committee for the Indian Act was in session in Ottawa two years ago, District Nurses were provided for the work of Miss Dobson, Miss Irene Bond and Mrs. Le Queux was outstanding in improving living conditions for the many Indians of this district, but now these services have been withdrawn.

For several months, there has been no Field Matron in the Lillooet district and no medical attendant capable of handling the situation is now in charge.

The responsibility for Medical Supervision of the Indians rests with the Department of Health and Welfare.

On all the Indian Reserves of the Lillooet district people have been suffering intensely from flu and its after-effects and complaints of the situation are general.

### Indians Sick; No Doctor

Several Indians in the Seton Lake district have been seriously ill recently (dated April 30).

Mr. and Mrs. Patrick Oldman, Sr., Mrs. Chief Tommy B. and Mr. Sam Paul have been critically ill.

Last Saturday Dr. Niyazaki was called for but he could go down because of local calls. Although the good doctor has been very considerate, he receives no remuneration from the Indian Department for his services unless he has been previously authorized to attend each case specifically, a procedure that is most impractical.



# The Red Man's Lucky Medicines

By C. N. A. IRESON

PEOPLE living close to nature develop acute senses of seeing, hearing and smelling; also a mysterious sixth sense or intuition which is hard to explain.

When Indian people still living their natural life in the wilderness have remarkably good noses, eyes and ears, and an uncanny sixth sense which is developed beyond any white man's comprehension.

The use of amulets or "lucky medicines" is linked to this sixth sense which expresses itself in various ways that guide the individual's actions.

Now the old-time Indian took advantage of his hearing and how amulets influenced his everyday life can be described in the following incidents and experiences it has been my good fortune to witness.

In the days of my youth in the Canadian West, I used to see old-time, long-haired Indians of the plains in town with their ears muffled by a scarf or bandana tied over them on hot summer days. In winter, one would assume such custom was to keep the ears warm but why in summer?

On inquiring the reason, I was informed this custom was to protect their keen ears from the noises of the town which they claimed damaged their super-sensitive ears.

HEARING was developed and I was trained to a remarkable degree, but I know one Cree moose hunter who was not satisfied with his own good ears. In order to improve his hearing, he cut off a moose's ears, cured them and so changed them that they could be pinned to his ears by a band around the head, thus increasing his hearing by these finest of ear amulets.

He also had himself well protected from a scent concocted out of certain glands of the moose which was more pleasing to this animal than human scent. In order to keep his feet dry in the muskeg, he wore an ingenious pair of seal-length waterproof moccasins which he had made from the skins of the hind legs of a moose using the hocks as a ready-made foot.

In this weird attire, he was a somewhat ludicrous sight, but he did not care as long as it paid dividends in hunting!

The most important part of his equipment, however, was a sacred bark megaphone supposed to give special powers in calling moose. It was his lucky medicine and he would use no other. On my hunts with him he was always successful in calling moose and with those weird ears sticking out from his head he could hear them coming long before I could hear the faintest sound.

OLD-TIMERS of the Ojibway people carry "lucky medi-



Adam Judge makes strong "Lucky Medicine"

cine" to help them in hunting and fishing. This "medicine" is made out of certain secret powdered roots, certain special claws of animals, or peculiar stones. Some of the Perry Island Ojibway, who have long lost nearly all their old customs, still carry old-time "lucky medicine."

Just five years ago, I was muskie fishing near Perry Island in the famed 30,000 Islands of Georgian Bay, Ontario, with Adam Judge, an Ojibway guide. It was near October. The leaves were coloring and the wind was blowing hard. Adam had to row hard against the wind to get to our sheltered fishing water in the lee of Perry Island. After a hard row of about half a mile against the stiff wind, he stopped and turned the skiff around without saying a word and headed back to camp.

I thought it was too stormy and that he had given up the idea of fishing any more that day. However, the wind had nothing to do with his actions.

He said: "I forget my lucky medicine." So all the way back to camp he rowed. Here he landed and went to his cabin, where he procured a precious little bundle of his lucky medicine. Now that all was well, we proceeded to our fishing waters fighting the wind again. Adam was full of pep and all smiles. In spite of the amulet, we had poor luck. At noon we

landed, made a fire and cooked our lunch. Adam was now in no mood to fish any more so sat in gloomy silence on a rock feeding the seagulls. He always kept a portion of his meals for these birds, which were sacred to him.

During his meditation, I went alone for a walk in the bush to warm up as the day was cold. On returning to the fire about an hour later, Adam was still sitting there in a seeming trance.

Suddenly he got up and grabbed his upper arms with his hands and exclaimed: "I got the message, the feeling in my arms. Soon we get big meat (fish)." So, without further delay, we shoved off and started trolling. About five minutes after I had let my line out, I got a tremendous pull and thought I had caught bottom, but when the heavy pull dragged the light skiff I knew it was a big fish. There followed a battle-royal before the 38-pound fish was gaffed and in the boat. "Pretty good medicine I got," said Adam. He had proved its worth. He was as proud of his medicine as I was of the fish!

In the evening on our way home rowing through the many pine-clad islands, a great horned owl hooted. Adam stopped rowing and listened, then remarked, "That O Omsee, the weather man. He tell me the weather. He know when storm come long time ahead. He

good friend."

He called to the owl at intervals, imitating its hooting. The bird followed us at a distance from island to island until we reached camp. "Good sign," said Adam.

Some time after I went home, a little parcel came through the mail to me from Adam. It contained a carefully wrapped little bundle of lucky medicine, the most sincere present an Indian can give a white man.

Certain birds and animals are supposed to act as guardian spirits to Indians. These birds or animals are never molested by the persons they protect. When seen they are often addressed in conversation as though they were persons.

MANY moons ago, I was riding in the Rockies about 60 miles from the Crow's Nest Pass with a local Indian. Darkness descended on us before we could reach our destination. The Indian, who was riding in front, started to sing. This was a contrast to the silence he had kept when the sun was up.

Noticing that I was silent, he turned in his saddle and said: "You sing too."

"Why?" I asked.

"I no see my birds today," he replied (his sacred guardian magpies). He continued: "grizzly bears around here."

"What has that to do with singing?" I asked.

He replied, "Bear smell horse. Horse good to eat. Bear hunt horse. Horse smell heap strong. Bear no smell man on horse. Horse smell drown man smell. Hungry bear jump on horse. Too late, find man on horse so kill man and horse too. You sing to let bear know man on horse so he keep away."

Ignorant was the white man in the Rockies! Needless to say I sang the rest of the way.

Around the tepee fire, I learned more about bears that night. "How you fight bear when you got no gun and just small axe?" he asked.

"Hit him over the head with axe," I replied.

"No good, you deaded sure," he said in scorn. "Do this way. Take club in left hand. Take axe in right hand. Hit at bear with club. Bear quick, knock club out of hand. Quick as he do this you quick smash his head with axe, but be damn quick or your axe knocked out of your hand and you deaded sure." He then reached into his pocket, saying, "Me, I always carry bear medicine to protect me." Producing a grizzly's claw out of his pocket, he solemnly remarked, "This my medicine. Good strong medicine." He allowed me to see it but not to handle it, for it was too sacred to be touched by a white man.

I Have Written.

# Two Visits to Duncan - April 22 and 29

I REALLY had not time to go, but it simply just could not be missed. I mean the Indian Drama Festival, put on at the Odeon Theatre, Duncan, by the senior pupils of Kuper Island, the Tekakwitha Indian Girls Club of Duncan and the CYO of Saanich.

I was there, but everyone who was anyone was there before me. The Bishop of Victoria was there, the Most Reverend J. M. Hill, D.D.,

LL.D., and the Chaplain General of all the armed forces of Canada (R.C. of course).

There was the Mayor of Duncan, and . . . don't say a word . . . the Superintendent of the Cowichan Indian Agency, and on a Sunday night, too.

The star of "Tzingwa," Abel Joe, opened the show.

"Cinderella" (Kuper Island) was magnificent and they caught the

trophy, but it was the "Picnic of the Teddy Bears," Kuper Island again, that brought the house down. "Anything for Little Mother" (Saanich CYO) had a lot of fun in it. I liked Charlie Tom, but then I've always liked him. The "Tekakwithas" of Duncan put on a good show. Tootsie (Marie Alphonse) was captivating.

The Bishop gave a beautiful talk at the end, but I had to run

for the boat, so I did not hear but this is what the "Daily Colonist" said that his Excellency (April 24):

"In his address at the conclusion of the festival, Bishop said the festivals are produced to demonstrate the effectiveness of the combination of education, Church guidance in the development of Indian children." He said "the results of the festival themselves were the best example of the good being done to fully develop the children's talents."

All that happened on Sunday evening, April 22.

On the following Sunday, 29th, there was a Catechism test, also at Duncan, but this time in the Parish Hall.

Kuper Island School was the star and the Saanich Schools and Catherines of course and number of friends and relative of children, and, needless to say, Sisters . . . everything is to be laid at their door. There was an odd priest or two and Father LeClair, S.M.M., who was the organizer of both shows.

Everything was "viva voce" the trouble was that everyone knew everything so perfectly that it was very difficult for the judges to make a just award. However, in the end, it was all to the good, which, I think, was a bit of shame, seeing that the boys did their work very well indeed, of course, were more nervous.

Mary Ellen Joseph of Duncan won the senior trophy; the second prize went to Frances Elliot of Saanich. The juniors were the folk, who had just made their first communion. Everyone knew when Josette Antone of Kuper Island ran off with the goods. Josette is obviously such a live one and has such a winning smile. The consolation prize went to Elizabeth Apphose of Duncan.

—"Friend of the Indian"

## Man Without A Barrier

By WILLIAM FREEMAN

From the icebound wilds of the northern interior of British Columbia alights a man who knows no barriers, away from the flow of commerce, industry and transportation facilities. From a country, dark, cold, bleak and almost inaccessible, he set out on a long journey of 1700 miles to Bella Bella, scene of the 21st. Annual convention of the Native Brotherhood of B.C. His varied modes of travel were, by snowshoes, dog-team and sleigh, skating over the ice, horseback, dugout canoe, train, automobile and steamer.

When he arrived at the shore of the continent, he fell among evil companions and was under the influence of the whiteman's firewater and even this was not a barrier and when he came to his right senses he resumed his journey and important mission for he is truly a man of determination.

It was noted at the first day of convention that he was dressed up properly and the lapels of his coat were fully covered with medals of varied sizes. These are not bought from the pawn shop but were presented to him by the Government, Catholic Church and one for commemoration of the century mark of the establishment of a Hudson Bay Trading post in the Babine Country.

They may have been presented in recognition for devotion to a high calling of duty and other human endeavors. For Chief Dominic West is a successful cattle rancher and timber contractor and his monetary accumulations amount in thousands.

With all the wealth and backing at his command, he could have just

sat back in a "Lazy Boy Chair" and hum the old Native tunes in complete serenity and ease with not a care in the world. But he is conscious of the deplorable conditions and hardships that the senior folks had to undergo as they face the sunset of life, who, altho they put a cross on the ballot during the last Provincial election and are paying the 3% Municipal Aid and Social Security tax, are still denied the Provincial grant for Old Age Pension and Social Welfare Workers walk by them as they make their rounds.

This may become a reflection on the government that will have to be torn off from the pages of history for the sands of time flow fast and another election will be up in two years.

The purpose of Chief Dominic West's long, hard trip was to alleviate the hardship and hard lot of the senior folks back home.

He may not be a man of destiny of the Babines but he commands attention. A man who couldn't read and write but with deliberate determination with his limited and own version of the English language, he ably presented his views on the floor of the Convention and moved a motion that was adopted. When I bid the Chief a farewell, he was enthusiastic and smiling. It maybe that he still had an ounce of faith in the controversial Parliament of British Columbia.

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# Salmon Price Offer Received

A new salmon price offer, still well below that asked by the fishermen of British Columbia, was received from the Salmon Cannery Operating Committee just as this issue of The Native Voice was going to press in the last week of May. The paper had been held up in order to report on the latest price offer.

Price negotiating meetings between the Salmon Cannery and the groups representing the B.C. salmon fishermen, the Native Brotherhood of B.C., the United Fishermen and Allied Workers' Union, and the Vessel Owners, opened on Friday, April 6, at which time the price requests of the fishing fleet were put forward.

Here is what the fishermen asked:

Sockeye	30 cents per lb.
Coho	26 cents per lb.
Pinks	15 cents per lb.
Chums	11 cents per lb.

The Operators came back with the following offer, which is two cents more for sockeye and coho, and 1/2 cent more for pinks and chums than was paid last year:

SOCKEYE (all areas)	22c per lb.
COHO (all areas)	16c per lb.
PINKS	
Johnstone Straits)	8c per lb.
Central Northern)	7 1/2c per lb.
Queen Charlottes)	7 1/2c per lb.

**SUMMER CHUMS**

Johnstone Straits)	6 1/2c per lb.
Central Northern)	6 1/2c per lb.
Queen Charlottes)	6c per lb.

During the discussions which took place after that offer was made by the Companies and turned down by the fishermen, the price demands of the fleet were reduced by two cents for sockeye and coho, 1 1/2 cents for pinks and one cent for chums.

## Higher Prices Needed

It was on Friday, May 31, that Operators made the further offer, the news of which this issue was delayed.

Below are the prices offered, one price for each species in all areas:

Sockeye	23 1/2c per lb.
Coho	16 1/2c per lb.
Pinks	8.3c per lb.
Chums (summer)	6 1/2c per lb.

This price proposal is now being voted on by salmon fishermen in

branches of the Native Brotherhood of B.C. and Locals of the United Fishermen and Allied Workers' Union.

In a letter sent out by both organizations and signed by Ed Nahaney for the Brotherhood and Homer Stevens for the Union, the arguments for higher prices used by the fishermen were cited as follows:

1. The tremendous rise in the cost of living since the prices were established for the 1950 season.

2. The very substantial increases in cost of gear, boat repairs and other expenses normally incurred by the fishermen.

3. The steady influx of more fishermen into the industry with the result that the average catch will probably be less than in previous years.

4. A recent survey conducted on behalf of the Union by labor research people in Eastern Canada. In this connection the survey showed that increases had taken place in the wholesale price for all varieties of salmon and certain increases had already taken place in the retail markets. Chain store buyers in the East made the following remarks:

(a) They were quite aware of the negotiations and it appears that the cannery have been briefing their clients on these negotiations and building up a case for a price increase.

(b) A price rise in the retail end would not appreciably reduce sales volume.

One buyer stated he would not be surprised to see sockeye halves go up 10c to a new retail price of 50c. He claimed that a price rise is overdue at the retail level but none of the chains are prepared to make the first move. As an illustration of his point that a price rise would not reduce sales volume he pointed to the price rise from 33c to 39c for sockeye halves prior to August, 1950, which he then believed would hurt volume, but found out that volume was not materially affected even when the price went to 40c.

Another buyer stated that he expected a price increase of approximately \$3.00 per case at the wholesale level.

## Cannery Argument

At the meeting on May 30, the day before the latest offer was made, the Cannery representative stated that they wished to reach a settlement if at all possible since the Skeena was due to open on June 17th and Rivers and Smiths on June 24th. They said they

were presenting the price on the basis of what they were prepared to pay and beyond which they were not prepared to move. They were critical of the original asking prices, particularly as it applied to pinks, since they stated it made the negotiations very difficult.

They pointed out that increases had been granted to the shore-workers, that the tendermen would also be receiving an increase, that cans and materials were up over last year and that all these factors added up to considerably increased costs. They stated that they realized the seriousness of the situation in view of the tremendous difference between the picture as they saw it and the asking prices put forward by the joint negotiating committee.

They stated that they had check-

ed their eastern markets as late as May 25th and obtained the following information:

(a) That sockeye is in good demand with not much on the shelf, but that any considerable increase in price would make it difficult to continue to sell at the same volume.

(b) That pinks were in good supply and were not moving off the shelf even at present prices. Therefore they felt that any increases in price would make it difficult to sell their pack.

They stated they were looking forward to a pack of pinks ranging from 600,000 to 700,000 cases. As in past years, they stressed once more the fact that the prices they were offering were minimum prices and that it was to the fishermen's advantage to start fishing without any delay.

## Is Indian A 'Person'? Court Waits Definition

A decision pending from the Supreme Court of B.C. has delayed the case of an Indian charged with failing to file an income tax return.

Magistrate Oscar Orr in Police Court on May 23, put Simon Joe, R.R. 1 Ladner, an Indian, over to September 26 when it is expected the higher court will decide whether an Indian is legally a "person" under the provisions of the Income Tax Act.

Presently, court hear, Indians in B.C. are legally liable to provisions of the act if they live outside a reservation.

The magistrate in setting the lengthy adjournment indicated that any decision he might make in the present case might not coincide with that made by the Supreme Court.

"If I imposed a fine or jail term on this defendant," he pointed out, "it wouldn't do him much good if the Supreme Court later ruled him not liable."

"If you were to ask me if an Indian is liable to pay income tax, I wouldn't have much trouble giving you an answer, but it might

not be the same as the higher court."

Simon Joe's plea of not guilty to the charge of failing to make a return for the year 1948 was withdrawn. It will be entered again before the magistrate who will try the case in September.

Defence counsel said the case is to "test" whether B.C. Indians have to file income tax returns, and is based on the British North America Act which gave the Indians certain rights upon confederation.

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## INDIAN FUND \$20 MILLION

OTTAWA. — Canada's Indian bands collectively have \$20,000,000 in the bank, drawing 5 percent interest.

This was disclosed in May by Citizenship Minister Harris at a meeting of the Indian committee of the Commons. He said the money had come from sale of surrendered lands, from royalties for oil and timber rights and the like.

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## Bombing Range Tests Cost Native Traplines

By HUGH DEMPSEY

EDMONTON.—A new bombing range to test Canada's latest rockets will force at least 36 Cree Indian trappers to give up their traplines east of the Heart Lake Reservation.

According to a report by the Dominion government, the new range will force the natives to give up the traplines on the uninhabited muskeg country straddling the Alberta-Saskatchewan border. The reserve is located about 150 miles northeast of Edmonton and comes under the Edmonton agency.

The government reported, however, that anyone holding traplines or timber berths in the area will be compensated for their loss. The new range will include about 4,600 square miles of the wild bush country and will cost an estimated \$14,000,000.

No report of any proposal to set up new traplines for the Indians was discussed and any trappers or settlers living within the proposed area will be moved by the Dominion authorities. The area is reported to be of no agricultural value and, except for a few logging roads, is impassable except by dog team or on foot.

### Recipe of Couple, 81:

## Want to Live Long? Forget About Yourself

By GEORGIE LANE

Mr. and Mrs. Stephen Cook of Alert Bay, B.C., both 81, have solved the problem of old age.

It's simple to stay young, say these native B.C. Indians.

If you want to live long and look much younger than you are, then all you have to do is forget yourself and your problems and ailments, and pitch in to help other people. Better keep an open mind about what goes on in the world, too.

The Cooks follow their own advice.

At Hotel Devonshire after a visit to Victoria, where Mr. Cook attended the Anglican Synod meeting (as he has for 40 years), they explained how this design for living had worked for them.

Mrs. Cook, who looks about 50, has had heart trouble for 40 years.

But that didn't stop her from helping in her husband's general store and fishing business at Alert Bay, or from entering into community activities.

"And now," said Mrs. Cook, "I'm better than I've ever been. I am going shopping this morning, and walk everywhere."

A few years ago, she said, she couldn't walk anywhere.

Mr. Cook, who looks nearly as young as his wife (but is a little deaf which his wife isn't) agreed with her that a spiritual outlook and community service was responsible for their youthful appearance.

The pair, married 63 years, have five sons and three daughters, and about 50 grandchildren and great-

grandchildren. All adult Cooks are in the family business in Alert Bay.

For 50 years Mrs. Cook has read the lessons in her native tongue in the Alert Bay Anglican Church.

## GREAT LAND GRAB THREATENS U.S. TRIBE

Sedar Rapids, Iowa.  
May 22, 1951

To the Publisher,  
The Native Voice:  
Dear Mrs. Moore—

Once more the drums can be heard and the Council fires are burning bright here in this great country of ours, the U.S. The reason? Well, it is the same one repeated over and over again by the white man, ever since he first set foot in the new world. That of misunderstanding and injustices heaped upon his Red brothers, in the form of broken treaties, lies, and fake legal proceedings.

### NORTH DAKOTA SIOUX

This time the drums call us to the land of the Sioux in Fort Yates, North Dakota, where our brothers of the plains are in Council with the government on plans being authorized by law to take from them millions of acres of their best land, the only good land they have left, after a vast domain was stolen from them during the last century. These negotiations are required to be finished in eighteen months.

Seven months have already gone by and they still have not been given permission to spend their own money for a lawyer of their own choice.

Also they have certain claims to file before the Indian Commission, and the deadline is August 12 of

this year. The Commissioner is interfering with the right to lease their own lands, and control the rentals of those lands, belonging to the Tribe. They need the help of their own attorney who understands their problems but the Indian Bureau says no.

### RECEIVED FACTS

I know all about this because I am one of many whites here in the United States who have been trying to help our Red brothers receive justice, and so, since I could not attend the meeting, they sent me a letter giving me clearly the facts.

I immediately sent letters to the Secretary of the Interior, and several Senators who I know are sympathetic with the Indian people. What results will come from the letters remains to be seen. I do know that all this helps. We have proven it in the past by some of the good it has done for different Tribes here in the States.

### JUSTICE IMPOSSIBLE

Now, Mrs. Editor, How in Heaven's name can people be given justice when they are denied the proper representation?

And how can they state their claims when they are denied even so much as an audience when they call on those in authority? Is this to be another "century of dishonor", in American history such

(Continued on Page 16)

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VANCOUVER, BRITISH COLUMBIA



Continued From Page 3

# Brotherhood Convention Considers Bill 79

## CALLING ALL SISTERS!

## Sisterhood On Strike Against Discrimination; Demands Equality

District—Central,  
Bella Bella, BC., May 29, 1951.

Dear Mrs. Moore:

We have decided to hold back all Native Sisterhood fees that have not yet been sent in to main office; for this reason **WE ARE NOW DEMANDING THE VOTE.** We want to be recognized as an equal with our men and then we will be willing to pay our fees. My secretary has already sent out circulars to stop all Sisterhood Branches from sending fees down to the main office.

This is a very IMPORTANT MATTER TO US. We are going to see that we get that vote. The ladies here and in our surrounding villages have threatened to join the union if we don't get that vote.

Hope this will find you well and hope your daughter has recovered from her illness.

Yours truly,  
**MRS. MARY HALL,**  
President of Native Sisterhood.

people persuaded him to go to the hospital and he is now home after 9 months cured.

Chief Harold Sinclair spoke of the Indian girls who were in trouble in Prince Rupert and asked help from Mr. Anfield, requesting him to find ways of sending them home to their village and also spoke on the need of medical help up and down the Skeena and the great distances to be travelled before medical help can be obtained.

The Chief devotes his life to the care and troubles of his people up and down the Skeena and deserves great praise for his untiring fight for better conditions.

He spoke of the death of two Natives and that they had phoned the agency to get permission to bury them as no one can be buried without a permit—no results—so had to bury the bodies. Then, 20 days after, the bodies were exhumed as there had been no inquest. All this was due to overwork of agency and it had brought terrible sorrow to the relatives.

Chief Silas Johnson made an impassioned speech for better conditions for his people at Kispox saying, "I believe in God. I believe He will hear my humble cry. We obey the Government. I am glad that we obey the Government but we need help."

Vice President Johnson Russ covered much ground on behalf of his people of the Naas. He told of the need of medical care and of the isolation of his people during the winter months and the great distances to be travelled.

Ed Nahaney, supported by Jacob Louie, spoke on the need of a

water system at Nootka saying that the wells were almost dry and only 2 inches of fresh water remained. That had to supply 200 people. Ed gave a full and detailed report.

The matter of discrimination of Natives whereby some of the canneries were guaranteeing work to white women and the Native women had to take their turn, was taken up by Frank Calder, M.L.A. and Secretary of the Native Brotherhood. Frank spoke on health conditions in some of the canneries. He asked pertinent questions of the executives and generally showed a great knowledge of the needs of his people. He has covered British Columbia from North to South and he gained the admiration and respect of his listeners who feel that a great future is in store for this up and coming young man, bringing new, young, fighting blood into the Brotherhood.

Another bright youngster was Vice-president Earl George of Ahousat, west coast, who spoke on organization on the West coast and of the immense improvement on the West Coast where previously lumber was almost impossible to get. Now, houses are springing up. He complained that Ahousat paid the municipal tax but never received any benefit as Ahousat was in need of sidewalks and improvements.

He spoke of the fur seals and the killer whales and how the Indian could only hunt them with spear and canoe and that they were now very plentiful and both the seals and the whales killed thousands of salmon. He said he knew it was an international mat-

ter, but felt that the matter should be taken up for the Indians on the West Coast.

Alvin Alfred, son of that fine old gentleman, Moses Alfred of Alert Bay, was another promising young man elected as vice president.

The Sisterhood elected Mary Hall, Bella Bella, as their new president and Mrs. Willie Cook of Alert Bay was elected Vice-president. Mrs. Maria Anne Mason was elected Secretary. She comes from Klemtu and Mrs. Hannah Mark of Bella Bella is Recording Secretary.

The sisters demanded again to have equal voting rights in the Brotherhood but again the brothers passed the buck to the incoming executives along with their wish to sit in on negotiations with regard to their own working conditions and wages. Still the brothers, who are always speaking of discrimination, still persist in discriminating against their women.

One of these days, there will be a sitdown strike against the men and they will have to cook their own meals, wash their own shirts, and do other chores that they now leave to the women.

Cheer up, sisters, we'll think up a way to beat them; just keep plugging.

We wish to thank Chief Moody Hunchitt and the people of Bella Bella and especially the ladies for the wonderful convention, the wonderful banquets, and for that feeling that we were welcome and made to feel at home.

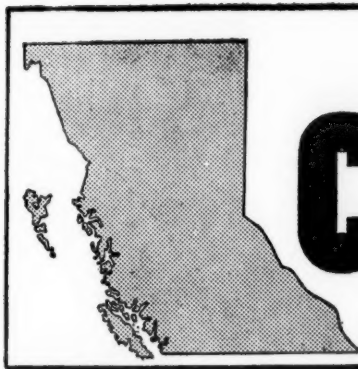
We also want to thank Bella Coola, Klemtu and Namu for the banquets given in our honour. We are looking forward to seeing you at the next convention at Alert Bay.

Thanks also to Dr. and Mrs. Darby for their kind hospitality and to the excellent Bella Bella band for the lovely music.

## Indian Vote Turned Down

OTTAWA.—Proposal to give reserve Indians the right to vote in Dominion elections without asking them to sign waivers of exemption from taxation, was voted down 11 to 5 by the special committee of the Commons considering the new Indian Act Bill.

Because "the Indians were here first," they should be given this privilege, according to arguments presented by E. D. Fulton (P.C., Kamloops), and John Black (S.C., Lethbridge), but Hon. Walter Harris, minister of citizenship and immigration, pointed out this would give Indians "more than the white man has."



BULLETIN No. 1

# CIVIL DEFENCE

LEARN—AND LIVE

## BE PREPARED!

In the news columns of the daily and weekly newspapers you have read that in the event of war British Columbia will not occupy a favoured position. In short, it is liable to be attacked by a potential enemy.

Consequently, it is vital that each and everyone of us learns the facts about such an attack . . . what to expect and how to prepare to fight back. Such preparation does not bring war any closer, nor does it mean war is imminent. It is just sound common sense.

Your Federal and Provincial Governments have started a Civil Defence Organization and soon local Civil Defence will become an integral part of community life. The outcome, in case of war or disaster, will depend on your knowledge and co-operation, together with the assistance of a trained and up to date Civil Defence Corps. During the early stages, there will be a shortage of qualified instructors and other facilities, but active steps are being taken to remedy the situation as quickly as possible.

Everyone must accept the fact that attack can happen and that Civil Defence is essential if we are to maintain our way of life.

Authoritative sources say, "It is possible to prevent 75% of the death, injury and horror wrought by attack *if we are prepared.*"

Your Provincial Government is therefore publishing this series of bulletins on Civil Defence, which will appear weekly in newspapers throughout the Province. These bulletins will provide you with simple basic information. They will give you the facts that will enable you to do your part in protecting the lives and property of your neighbours, your family and yourself.

You must know and do your part . . . National survival and our way of life depend on you. Read these bulletins . . . clip them out, know them and act upon them.

Watch for another bulletin in next week's newspaper.



### THE GOVERNMENT OF BRITISH COLUMBIA

HON. W. T. STRAITH, K.C., Provincial Secretary

MAJ.-GEN. C. R. STEIN, Civil Defence Co-ordinator



# Who Is An Indian?

THE new Indian Act, in its present revised form, is an excellent piece of legislation. The government has met the most serious objections of the Indians themselves, and seems genuinely interested in giving these people a charter that will assure their steady progress and development.

But there is one point that the Indian Association of Alberta would like changed before the bill is given third reading. It takes strong exception to the clause defining an Indian. No eligible person should be excluded from the benefits of the Act, nor should any ineligible person be included. The Indian Association feels that considerable injustice might be worked, both to individuals and to the bands, by the present wording of the bill.

Each reserve now has a list of persons presently enjoying Indian status, persons eligible to receive treaty money. No name is on the list without the consent and approval of the minister or his agent. Names of new-born children are automatically added, names of deceased Indians taken off.

## New Lists

Yet Bill 79, which contains the proposed new Indian Act, states that new lists shall be prepared, based partly on the hearsay pedigree of each person on reserves as gathered by government investigators last year. This list shall be posted, and the council or any ten members of the band may ask that any name be added to or taken from the list, with the district or county court the last court of appeal. This is construed as an invitation to "stool-pigeoning." Now is not the time to challenge the ancestry of and disqualify any person who has been living as an Indian all his life and who knows no other way of living. The lists now in existence, having been the charter of rights for so many people for so long, should be carried on. If a new definition of Indian is required, let it apply to persons born henceforth. To tell any person that for irregularities somewhere in his family tree he can no longer be called an Indian is nothing less

*The statement on this page was sent by the Indian Association of Alberta to all members of the House of Commons, to a number of senators, several members of the press gallery, certain Indian leaders across Canada and others. It was printed in The Albertan on April 25.*

than an injustice. Do we want to establish a native class of "displaced persons" here in Canada?

## Precedent Offered

There is plenty of precedent for a generous definition. When Treaty Six was being negotiated with the Indians between the Red Deer and Athabasca rivers, covering much of Alberta and Saskatchewan, in 1876, the Crown commissioner ruled on two occasions that persons of mixed blood, living as and with Indians, should be registered as Treaty Indians.

And in the late 1800's, when Indians were being brought into Treaty, both Indians and mixed bloods were offered land scrip in exchange for treaty rights. This scrip entitled the holder of Crown lands, and of course was valuable. Unscrupulous whites cheated many an illiterate and simple Indian or "breed" out of his or her scrip, by offering in trade a bottle of rotgut whiskey, a few yards of print or some gaudy trifies. And of course the victims kept on living with the band, for they couldn't do anything else. Eventually, in P.C. 1182, 1901, Hon. Clifton Sifton, minister of the interior, ruled that these people could be taken back into treaty, with the value of their squandered scrip to be deducted from their annuities.

But Bill 79 states outright that no recipient of scrip or any of his descendants may be registered as an Indian. This could and will affect persons of the third generation, as well as aged and infirm persons, who have always thought of themselves as Indians. Now will be thrown out, banded from one place to another until some municipal authority is stuck with them.

Estimable and worthy as they may be, European D.P.'s have less right to one square inch of Canadian soil than the meanest person of Indian blood has to a place in his native land.

Apparently the Queen's ear, alluded to in the treaties as being open to her Indian people, is now not only open but straining to hear the faintest rumor against one of Indian blood.

## Marriage Ruling

The matter of legitimacy and illegitimacy, and of mixed marriages, does not affect many people but nevertheless it bears on important principles.

Among the many concepts the white man tries to impose on the Indians is his idea of marriage. Unless it is done according to his formula, he does not recognize it. Some Indians, particularly in the outlying bands, still cling to their own marriage customs, which are as clean and honorable in their course as any white man's marriage, but because there was no Christian ceremony the children are branded as illegitimate.

We must remember, too, that many people "have some white blood in their veins" and do not enjoy legal status as Indians, although they are indistinguishable from full-blooded Indians. So-

called half-breeds more often marry Indians than white people. The tendency among mixed bloods is to revert to the Indian, not the white.

Under Bill 79, if an Indian man marries a non-Indian woman (she is hardly ever white, usually mostly Indian but still technically non-Indian), and their son also marries a non-Indian, the third generation is automatically expelled at the age of 21, in spite of the fact that all have been living as Indians and would be quite ostracized by the white man's society. Where are they to go? What are they to do? For all practical purposes they are Indians and should be treated as such by the law.

## Paternity Not Factor

Bill 79 perpetuates the present rule that illegitimate children of Indian women shall be regarded as Indians and therefore members of the band, and so on with all future generations. The Alberta Indians object to that. They think the paternity should matter. But in practice it usually works out that the mother is the only effective parent of an illegitimate child, and we see no fair way of changing the regulation. On the other hand illegitimate (in the white man's eyes) children of Indian fathers and non-Indian mothers are denied Indian status, although their ancestry may be 90 per cent Indian and the parents properly and honorably mated according to Indian custom.

Bill 79 establishes the paradox that persons who are three-quarters white and illegitimate may have greater rights on the reserve than either legitimates or illegitimates who are three-quarters Indian.

Parliament should insist that all persons at present of Indian status

be confirmed in that status, and their descendants also, and all persons who, because of their parentage, must live as Indians.

## Chief Scow

(Continued from Page 3)

Earl George—South West Coast District.

Jacob Louie—North West Coast District.

Thomas Squinas — Anahim Lake District.

The latter district, Anahim Lake, has been formed only recently.

Of the 1951 executive, six are new to the positions of vice-president. They are Charles Dudoward, Paddy Isaac, William Matthews, Alvin Alfred, Jacob Louie and Thomas Squinas.

One of the resolutions to be considered by the newly-elected executive committee is the matter of increasing the annual fees to those engaged in the fishing industry.

The resignation of Ed Bolton as vice-president due to his own private business is a great loss and Ed is missed by his many friends in the Brotherhood.

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Fish Products

**Continued from Last Month****"The Indians Were Never Conquered"**

I disagree completely with Mrs. Hawkes when she says the articles foster racial discrimination . . . they FIGHT discrimination . . . all subtle kinds of it . . . from injustice and wrongs right down to condescension. The Indians are not propounding 'hymns of hate' because they are hankering to take scalps (Heaven knows that might be quite effective!) but they are presenting facts of the cases which are needed to draw attention to the situations, to invoke interest and draw parallels, to awaken a sleeping sense of justice, and to inform the general public opinion, which is so ignorant of the situation . . . And it is also needed to teach a people to lift up their heads again. Am I right? This is the way I see it.

As for the present generation not being responsible for ancient wrongs, that is partly true . . . they are not perpetrators of the wrongs, but they are certainly the condoners . . . and he that condones and tolerates, is he not in a way responsible? It is alright to say, "Well, our grandfathers cheated you and stole your land and visited disease upon you and stifled you, but I jest can't be held responsible for what grandpa did, so I guess you just have to go on dying of T.B. and living the way you are and being refused education, franchise for as long as time is . . . too bad, that grandpap of mine was sure a black sheep, but of course, it's nothing to do with me." That's fine . . . but I would say the guilt along with the results have passed along to our responsibility. As long as the results

of what our predecessors did continue to flourish and manifest themselves in as obvious a way as they do today, I would say that each individual is responsible to the hilt of his neck whether he is ignorant of the facts or not . . . this isn't Korea or Timbucktoo . . . it's our own backyard. And if papa-daddy was a stinker, and I continue to allow the effects of what he did to exist, condoning them by letting them pass, then I am a stinker too, by gum! The injustice, — no, this ranks of emotionalism, rather the stupidity (which actually is only self-insulting) of the white's treatment of the Indian today is cause for the deepest shame to any thinking person not bound by the conventional ineptitudes and platitudes and evasions that constitute so much of our modern thinking . . . or lack of thinking.

Mrs. Hawkes mentions the cruelty of Indians in former days . . . this I have studied also in my own non-too thorough fashion, but even at that, I can repeat what has been written in many books on the subject, based entirely on fact, that there is not one evidence of Indian atrocities that was not fully matched and in some cases bettered by the whites. To read these things is really an eye-opener, but of course, the Indians never had any press agents or lawyers, or newspapers, so guess the facts will always remain hidden. If the Indians, who did not have the doubtful advantages and benefits of the delicacies of our own particular kind of civilization, were

cruel, it would seem that we were extremely apt pupils . . . or perhaps it was that we did some instructing of our own. As a great man once said, "Killing is a form of our wandering sorrow . . ." so perhaps the Indians were taught by masters . . . that is . . . how to be sorrowful.

Not that I excuse them. No one is to be excused for cruelty, but let us not blame just one side, which is just what the knowledge as far as it goes, of the general public does. Both sides have blame just as both sides can now help each other. There are many ways in which the Indian can or will be able to help the white race and of course, vice versa. There are many of the old ways of tribal life that must be discarded now because they handicap, but at the same time, it is also true, there are things which must never be discarded or forgotten. The Indian has too much to be proud of to ever forget who he is, or the things that constitute his heritage. No person, no race, no nation ever got anywhere by dropping their own individuality, or that which he really is, because then he becomes a freak . . . he is neither one nor the other, and might just as well go to a totoist and have his skin tattooed the color white, so he can claim to be a Dutchman from Rotterdam or Irishman from Blarney.

Somewhere, there is a balance, — there must be. As far as I can see it will lie in the Indians saying to himself, "Because I must live with him, and get along with him, and because I must get along in the times I live in, the white man has a few things I must adopt and assimilate, but I also have things which will someday tell him just who I am and let him know

of all the things I have to be fiercely proud of. I will never go of these things." He must learn to differentiate between what is to be discarded and what is to be retained and upheld. Remember what old Will Shakespeare said who also had some of that logic and basic good sense the Indians were so famous for? "Thou above all, to thine own self be true." He wasn't so dumb.

There is a hard road ahead for the Indians and they know they're not the kind to be kidded but as Mr. Andy Paull said, "The Indians were never conquered and of all the native races in the world, this can only be said of the North American Indian, for he was the only one who effectively resisted the advance of the white man. In my language, that's some thing."

Sometimes ill-informed friends ask me why I am interested in the Indians . . . well, I say something like this to them, "I am not stupid. I have two eyes, I have ears, I have a brain, and I use them to think with . . . and if I may say so and be forgiven the ego, it, while the average person can not pick out a diamond when it is still uncut and unpolished, I am gifted with the ability to see a diamond in a comparatively rough and natural state."

Yours for continued success. Look to the future when the things we all hope for will come to pass and I also plan for the time when I, too, can contribute something constructive and worthwhile. People must cry out loudly to be heard.

(Miss) E. M. Georgia Nelson  
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—St. John 15:26.

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1951

Held In Ottawa Feb. 28 - March 3

# Indian Act Conference Summarized

ON FEBRUARY 28, March 1, 2 and 3 of this year, a Conference was held with representative Indians and Officers of Indian Associations from all of those regions of Canada where there is an Indian population, except the Northwest Territories. The Minister attended all of these meetings in the capacity of Chairman. The Deputy Minister and officials of the Indian Affairs Branch of the Department were also present.

## MAIN PURPOSE

The main purpose of this historic Conference was to discuss the provisions of Bill 79 to revise the Indian Act and to give the representatives an opportunity to present their opinions. Every section of the Bill was read in the Conference and was explained. Opinions were expressed and recorded, and after discussion, suggestions for changes were made, these were noted.

## GENERAL DISCUSSION

Upon conclusion of this phase of the work of the Conference there was a general discussion about all matters of Indian Affairs and administration of the Indian Act which proved most useful and, where appropriate, will be used as a guide for future action by the Department.

It was evident from the discussion that the problem of Indian Affairs varied greatly from Reserve to Reserve. It was recognized that the Indians of the several Provinces appeared to have differing rights and experiences, and that these differences accounted for the variety of viewpoints expressed towards particular sections of the Bill. Nevertheless, the opinions of all present were stated not only for the purpose of presenting the local viewpoint, but also in an effort to find a common, advantageous ground so as to advance the welfare of the Indian people.

One of the representatives stated that as far as he and his people were concerned, they did not wish to have any changes made to the present Indian Act since they found it to be satisfactory for their purposes.

## SECTIONS BACKED

Subject to this statement, the Conference noted that there was unanimous support for 103 sections of the Bill. Opinion varied with respect to the remaining sections and will be explained in more detail later. However, the results of the discussions by those representatives favoring new legislation may be summarized as follows: of the 24 sections, 103 sections were unanimously supported; 118 sections were supported by the majority of those present; only 6 sections were opposed by a majority of the representatives and of these, 4 were unanimously opposed.

## EXTEND SELF GOVERNMENT

All of the representatives present at the Conference agreed that the Government of Canada should continue to extend self government to the Indian Band Councils consistent with their demonstrated ability to exercise increasing responsibility.

The representatives at this Conference were assured that all of their representations had been

noted and would be drawn to the attention of the Government and Parliament during the later stages of the Indian Bill. It was also indicated that full consideration would be given to the suggestions made for alterations to those sections of the Bill which did not meet with the general approval of the representatives. To this end, the representations which were made at the Conference will now be outlined.

The first sections to be dealt with will be those which were opposed by all of the representatives present.

## WAIVER SECTION HIT

With respect to section 86, all of the representatives were of the opinion that this section did not go far enough in providing tax exemption for Indians, and they were opposed to sub-section 2 because it relates to a waiver of exemption under the Dominion Elections Act.

They recommended that voting privileges should not be conditional upon signing a waiver. It was also asserted that under Article 13 of the Terms of Union between Canada and the Province of British Columbia the Indians of British Columbia were not liable to be so taxed. It was suggested that some consideration should be given to amending the Dominion Elections Act in order to do away with the waiver.

## SECTION 112 OPPOSED

All of the representatives were opposed to section 112 which is the section dealing with enfranchisement after enquiry and it was drawn to the attention of the Conference that the opposition to this section had been recorded in a number of briefs submitted to the Minister.

Of the six sections opposed by a majority, four (93-96) dealt with the sale to Indians, and possession by them, of intoxicants.

Regarding these sections, there were three views expressed — (1) that the provisions dealing with intoxicants contained in the present Act be continued; that is, complete prohibition; (2) that provincial liquor laws be made applicable to Indians; (3) a compromise measure, such as is contemplated by section 95, which would allow the Indians to consume intoxicants in public places in accordance with the laws of the provinces, but which would not permit them to be in possession of package goods nor to take liquor on a Reserve.

There was a wide range of opinion with respect to these sections. Many of the representatives favored provincial liquor laws, while others were strongly opposed to any change in the Act. It was said that the present liquor provisions could not and should not be changed with respect to those Indians under Treaty 6 in Alberta and in other parts of the province not covered by this Treaty. Some of the representatives stated that if the provincial laws could not be made applicable to the Indians, they would be prepared to accept the provisions made in Bill 79. It is apparent, therefore, that with so many different views expressed, the Conference did not reach any general agreement on this subject.

The following sections were opposed by one or more of the

19 representatives but were approved by a majority of those representatives present. The number opposing any of these sections never exceeded six:

It was suggested, with respect to section 11, that the present band lists be accepted as final as to those on those lists, and not subject to revision as provided in the Bill (section 9) and that the deletion and addition of names should apply only with respect to those who may hereinafter be added to the band lists.

It was also stated by one representative, with reference to sub-section (e) of this section, that it was unfortunate that an illegitimate child of an Indian woman should be entitled to band membership.

Section 12 (1) (a)(iv) dealing with those persons not entitled to be registered was objected to also on the grounds that it would be possible for persons of predominantly Indian blood to be deprived of band membership through the operation of this provision.

Section 19, dealing with surveys of sub-divisions of reserves, was considered to be very beneficial by some representatives because they felt that it was only through these surveys that an individual owner could definitely establish his claims to land on a reserve. Suggestions were made that in some areas these surveys should be expedited.

## MIGHT LEAD TO ALLOTMENT

However, two other representatives were opposed to this section on the basis that it might lead to allotment. It was indicated that there was no objection to the external surveys of reserves but there was objection to surveys for sub-divisions. For instance, it was pointed out that the Indians in Southern Alberta were not opposed to surveys of reserves, but that the Indians of Central and Northern Alberta definitely were, and that because of this opposition no surveys should be made without the consent of a Band Council.

Similarly, opposition was expressed by two representatives to section 20 (2) dealing with the certificate of possession, the reasons being that the allotment system was not suitable in Alberta.

## TEMPORARY POSSESSION

Sub-section 44 of this section, dealing with temporary possession, was objected to by one representative on the basis that temporary possession led to a feeling of insecurity and that once land had been allotted to an Indian by the Band Council it should be a permanent allotment not subject to conditions to be imposed by the Minister.

Section 32 was approved by all except two of the representatives of the Conference. There was opposition initially to the section by one representative who took the view that the Indians should stand on their own feet and gain a knowledge of business by experience. However, this representative withdrew his opposition when it was pointed out that this could be accomplished by the frequent use of sub-section 2, and he was given the assurance that this sub-section would be used when advisable. Another representative, on the other hand, stated very strongly that the Indians should be given

the protection provided for in this section and was in opposition to the use of sub-section 2.

Section 61 (2), dealing with the interest payable on Indian moneys held in the Consolidated Revenue Fund, was the subject of considerable discussion. It was the general feeling of all of the representatives present that interest upon Indian moneys should be not less than five per cent and it was suggested that the phrase "of not less than five per cent" might be written into the sub-section.

## CAPITAL SPENDING

With respect to section 64 (a) dealing with the expenditure of capital moneys with consent of the Band Council, two representatives were opposed to this section if it were possible for successive per capita distributions to be made. They were of the opinion that only the per capita amount set out in a surrender should be paid to the members of a band and that the remaining amount should remain as capital funds forever. Other representatives, however, favored subsequent capital distribution.

Section 66 (2), providing for the expenditure of money without consent for the sick, disabled, etc., was generally approved, but some representatives were of the opinion that the expenditure of band funds for this purpose was not proper but should be made from public moneys.

Similarly, with respect to section 66 (3) (b) regarding the expenditure of band funds for the prevention and control of diseases on reserves, one representative stated that band funds should not be used for this purpose on the grounds that the Department of National Health and Welfare was providing health services to Indians at the present time.

## FARM OPERATION

The operation of farms by the Department on Indian Reserves provided for in section 70 met with approval except for one representative who was opposed to this section because it did not provide for the consent of the Band Council.

The taxation of Indian dogs, section 72 (1) (d), was objected to by one representative because he considered that dogs were a necessity to many Indians.

## BAND COUNCIL SIZE

The composition of the Band Council as outlined in section 73 (2) was discussed at length, and several of the representatives objected to the minimum number of councillors (2) as being too small. The British Columbia representatives, for instance, pointed out that there were many bands in that area where the councillors may work away from the reserve, and therefore it would be difficult to obtain a quorum at a meeting under this section. It was suggested that the minimum of two might be raised to four.

## TENURE OF OFFICE

Section 77 (1), dealing with the tenure of office of chiefs and councillors was also discussed at length and by a considerable number of the representatives. Several of the representatives favored the two-year term of office, but other representatives were of the opinion

(Continued on Page 16)

# News Report From Massett

By HESTER MARKS  
Sunday School Supervisor

Sunny skies and wonderful spring weather was enjoyed by the St. Johns Sunday School children on May 5th, Sunday afternoon. A special bus from New Massett, a town three miles from Old Massett, came down the road honking, and the excited children couldn't wait to get aboard the big green bus.

It soon filled up, and some had to stand in the aisle amid lunch baskets and everything that makes a picnic.

There was much pushing, shouting and laughing as the bus pulled out from the village (what a commotion!), to Chown Point about 11 miles from Old Massett.

Before lunch there was an open air service for the children, conducted by Sunday School Superintendent Hester Marks, with the help of the two assistants, Mrs. Godfrey Kelly, who led the children in prayer, and Mrs. Roy Collison, who read the Scripture lesson. I told the story about how "Joash Repaired a Temple" to teach the children so to love God's Holy House that they may desire to make it more beautiful, for it is there that they meet with the Heavenly Father.

There were many mothers who accompanied their children, and I wish to take this opportunity to thank them for their kind consideration and co-operation for making it possible for their children to enjoy their Sunday School picnic, and for witnessing for themselves how their children are taught all good things a Christian child ought to know and believe, and follow the example of our Saviour Christ.

The Sunday School teacher's aim

is to bring Christianity into their lives that they may be someday in our village of Massett a living centre of Christian faith, witnesses and fellowship.

After lunch, the children scampered off into the woods to pick wild flowers such as violets and lady slippers, sometimes known as wild orchids.

Too soon the fun had to come to an end. When the big green bus came out honking the children were so tired they just crawled on, or maybe they ate too much. Anyway we were heading home with a bus load of very tired children.

And you can be assured the children thanked the Good Lord heartily for such a wonderful day.

HEBER MAITLAND, in company with Moses Williams of Kitamaat, B.C., were in Vancouver and enjoying the town holiday after having delivered a boat from Butedale owned by the Canadian Fishing Company. Heber is taking several pairs of new boat plates for 1951 and will distribute them to the fishermen of his village. Moses Williams remained in Vancouver on business and will proceed home later. F. Wilson also called at the office and intends to proceed to Alert Bay where he spends considerable amount of his time.

## Sympathy To Demarets

Masset, B.C.,  
May 12, 1951.

The Native Sisterhood Branch of Old Massett wishes to extend sincere and deep sympathy to Mr. Charles Demaret and family of Klawock, Alaska, for the loss through death of his beloved wife who passed away recently.

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## High Praise For Teachers At St. Michael's Indian School

Last year I was employed in St. Michael's Indian Residential School as a boys' supervisor. I was once a student there when Mr. F. E. Anfield was the Principal, 1930, and had to take my leave at the age of 16, just when I really started to take an interest in my studies.

Anyway, I went there to work and besides working I relived my memories of happy school days.

I can truly say the children are well cared for and happy under Rev. E. J. Allsopp, who was the vice-principal there during 1930.

The staff there, I can assure you folks, are kind and considerate. I know, I worked with them. There was one who was especially nice, Mrs. L. W. Brown, Girls' Supervisor. I would like to put in our Native Voice at this time, as she was just a mother to our native girls, this being Mothers' Day.

"My wishes for the girls of St. Michael's" was the title of a piece she wrote for the school magazine.

"I wish for them, that they may grow up strong and true, straight as the towering trees of their native land.

"I wish for them a heart, tender, loyal and brave, full of sympathy for the weak, loyalty to their country and their friends, and courage to do the right.

"I wish for them a deep sense of their duty to humanity, especially their own people. I wish for them a profound respect for the rights and possessions of others, and respect for themselves.

"Also, I wish for them the ability to make right decisions, and having made them, steadfastly adhere to them.

"I wish for them a joyful, beautiful and useful life, and that they may appreciate the gifts so lavishly and lovingly bestowed on this earth of ours.

"And finally, I wish for them that they always remember the teachings of their principal, the Rev. J. Edwin Allsopp, for by so doing they will make my wishes come true.

"L. W. BROWN,  
Girls' Supervisor."

So you see we have white friends who take interest in our Native children. What could be better than the wishes of a nice lady like Mrs. Brown?

My husband and I enjoyed our stay in the Indian School. I stayed 10 months, and had to leave on account of my health. Nothing like school.

Yours truly,  
HESTER MARKS.

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# Inequality for Canadian Indians

The new Indian act, approved in principle by parliament, has been sent to a committee for some revisions. They would not, however, fundamentally improve the act. Indians who are concerned about democratic rights for Canada's Indians are dissatisfied with the measure because it will not free the Indians from their present inferior position.

## Recommendations

A parliamentary committee which spent more than two years studying the matter recommended engagement of freedom and economic opportunities for Indians. It pointed out that unless such fundamental changes were made the majority of Indians could not move from their present pov-

erty-stricken conditions. The committee learned that tuberculosis death rates among Indians were 17 times greater than among other Canadians, pneumonia death rates were eight times higher for Indians, and three times as many Indian babies died in their first year of life than did other infants in Canada. About 40% of the Indian children do not go to school because there are not enough schools for them, and of those that do attend, less than one per cent go beyond the eighth grade. The government decreed that Indian children should be given some vocational training, but this up to the present has consisted mostly of teaching them menial work.

The Indians' complaint is that their lives have been regimented,

that they have had almost no opportunity to learn the arts of self-government, and that they have the status of second-class citizens. While the new government measure would provide some administrative improvements, it would not remove the fundamental conditions of which the Indians have complained. They will still be subject to official regimentation.

## Contrasts Cited

There are striking contrasts between the way Canada treats her native Indians and the treatment accorded American Indians by their government. In the United States, Indians have for years had the right to control their own finances, administer their own courts and enjoy a wide measure of self-government on their reservations. The U.S. Indian may appeal the decisions of the Indian superintendent to a higher authority, up to the Supreme Court, on any question. In Canada, few Indians have self-government rights and final authority on all questions is vested in the governor-in-council.

In the United States, Indians have the right to vote and to be elected, without surrendering reservation rights. In Canada, under the amended Citizenship Act, Indians are obliged to barter their treaty rights for the franchise. In B.C. alone, Indians have been granted the provincial franchise without such barter. In Dominion elections, Canadian Indians cannot vote and retain reservation rights, as is the case in the United States.

## Treatment

For generations the Canadian Indian has been treated not only as a child, but a backward child, incapable of benefitting from the white man's system of education. Yet there are many examples of the injustice of such an attitude. The new Dominion Indian Act does not reflect any change in the official attitude towards Indians. As

was stated by the British Columbia Civil Liberties Union, the new Indian bill "still would keep Indians in an inferior position; would give them not even a crawling chance to catch up with other Canadians."—"Toronto Daily Star."

## West Coast Folk Lauded

The Native Voice,

Dear Friends:

Just to ask you if you could please print this story of mine in your nice paper called Native Voice. Let's call this story "A Good Step to Follow for the Rest of the Kyuquot Indian People."

I sure ran into the nicest homes of west coast Indian people at those two homes at Kyuquot, B.C. The folks there sure are kind.

Then I came to Adolph Leo's family who lived in a very nice home. The house has a living-room, three bedrooms, a kitchen and bathroom. Sure is a nice home, painted outside and inside.

Then I came to Mike George's family. They were the same, kind and willing to give tea or coffee for any visitor who comes in their nice homes.

Well, I came into George's house. It was the same thing, everything nice in the house, painted and all. They have three bedrooms, a living-room, kitchen and a very nice modern bathroom. These families sure are happy about their homes. They have everything a house should have in a white family's house. I sure was happy to see this.

Besides, I think Kyuquot has the friendliest Indian people on the coast. All they need is more more houses like the Leos' house and the Georges' house.

Yours,

A FRIEND.

Waive the waiver. Taxation, why not representation?

## ALERT BAY NEWS

By BEATRICE SCOW

**CONFIRMATION OF 29** girls and 34 boys of the St. Michael's school took place at Alert Bay Baptist Church by Bishop Sexton. The ceremonial on April 1st, the girls were all dressed in white and the boys wore their cadet uniforms.

**CHURCH SYNOD** meeting at Victoria, April 9th, at which Stephen Cook, accompanied by his wife and three granddaughters, Dorothy Mountain, Gracie Cook and Christine Cook, went as a delegate for the Alert Bay Commu-

**DID A GOOD JOB** of fighting were Florence Hunt and Helen Laughnessy, who are now home. Florence spent nine months at Qualeetza Hospital and Helen years at Indian Nanaimo Hos-

**AMONG THE FIRST** to have cars on the Alert Bay Indian Reservation are Miss Katherine Beans, whose car is a Dodge, while Reginald Cook's car is a Morris.

**ON THEIR RETURN** from the convention at Bella Bella, the delegates received a hearty welcome. Gifts were paid to take them home. When everyone was invited to a banquet at Parish Hall, where most of the delegates reported on the convention, especially of the wonderful hospitality of the Bella Bellas.

**CONGRATULATIONS** were extended to President William Scow, Vice-President Alvin Alfred, and the Vice-President of the Sister-

hood, Mrs. William Cook. A vote of thanks was also given to the former District Vice-President, Alfred Dawson. Mrs. William Cook then played the recordings of the Bella Bella musical band.

**MUSICAL FESTIVAL** on May 5th, of the Alert Bay District, held at the Community Hall. School children from Alert Bay Elementary and High School, Indian Day School, including both residential and village children, and from other places, took part in the musical festival. As the parents were listening to their children singing and reciting two ladies from Vancouver were judging the children. These ladies awarded silver cups and seals to the following:

Keith Koronko and Sandra Clark each won silver cups for the Education Challenge; Alert Bay Elementary School won seal for Choral Speech; Shirley Burns of Alert Bay Elementary School and George Wilson of St. Michael's School each won silver cups for Vocal Singing; Alert Bay Indian Day School won seal for its choir.

**NATIVE SISTERHOOD** quite active now. Mrs. William Cook and Mrs. Robert Mountain are visiting the villages of Alert Bay District getting the ladies organized.

**ALERT BAY'S YOUNG PEOPLE ASSOCIATION** needs support from girls and boys, ages 16 years and up. This club used to have about 50 members, now it has only four.

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**PERFECTION IN SEAFOODS**

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# Indian Act Conference Summarized

(Continued from Page 12)

ion that a term of two years was too short a period for chiefs and councillors to gain sufficient experience for the most effective management of band affairs. These representatives thought that a period of from three to five years would be more suitable. It was also suggested by one representative that the election of chiefs and councillors might be staggered in order to obtain continuity of experienced councillors on the Band Council.

## ABSENTEE COUNCILLORS

The question of absentee councillors, section 77 (2) (b) (ii) was discussed at some length and it was felt that the provision that the office of the chief or councillor becomes vacant when a chief or councillor has been absent from council meetings for three consecutive months was not practical with respect to those bands who do not hold monthly meetings. It was felt that it would be better if the section were to read "three consecutive meetings" rather than "months." Consideration will be given to those special areas where Band Councils do not meet monthly.

## TRADING WITH INDIANS

Section 91 (1), which prohibits departmental employees from trading with the Indians without a licence, was opposed on the basis that it might permit the Minister to issue a licence to a departmental employee to trade for profit with an Indian. Although it was pointed out that there are certain Civil Service regulations which prohibit full-time civil servants from engaging in other business enter-

prises, it was suggested by the delegation that if it was intended that this section should apply only to part-time agents, then this should be written into the Statute.

## GRANTING OF LAND TO ENFRANCHISED NATIVES

Section 110 (2), which provides for the grant of land to enfranchised Indians, was discussed by representatives who were of the opinion that this provision might lead to loss of reserve lands, but as the matter rested with the Council to make the allotment and

because of the 10-year waiting period, the section met with agreement.

Section 111 (2), which provides that a majority vote is required for an order of enfranchisement, was discussed, and it was suggested by three representatives that the percentage of electors required to signify their approval should be raised from 50 per cent to 75 per cent. They considered that this was necessary in order to protect the minority.

(Continued Next Month)

## Land Grab

(Continued from Page 8)

as the last one in which our government swindled the Tribes of their lands without the proper legal advice? Now that the Indian has educated himself enough, wish for his own legal counsel, the government going to turn him down in fear that the truth might out?

## TAKE WARNING

My only wish is that all those reading this letter will take warning, so that this is not repeated too often. In order that it does not happen to you or yours, be sure you hire only good competent legal advisers, such as some of your own people who have studied law and know all the pitfalls.

Best of all, become united and stay united. Only by doing this do you hope to become strong.

May the Great Spirit bless you and the work you and your group are doing.

Your friend and brother,  
H. O. WALTERMYER

1110-E. Ave N.W.  
Cedar Rapids, Iowa.

## Senator Reid Calls For Franchise To All Indians

OTTAWA.—Senator Thomas Reid (L., B.C.) said on May 23 that for too long Canada has treated her Indians as a people apart.

They should now be granted the franchise and other rights of ordinary Canadian citizens, he said.

The B.C. senator made the statement as he moved second reading in the upper chamber of the government's new 124-clause Indian Act.

He said it was a major step in giving the 136,407 Indians in Canada greater responsibility in managing their own affairs.

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"It's high time we gave the franchise to all Indians," he said, noting that this had been done in the province of B.C., where a full-blooded Indian was a member of the Legislature.

If the Indians had the vote, politicians seeking election would pay more attention to the problems of the Indian in the hope of getting their votes.

The new bill provides for enfranchisement of Indians if they apply for it, but they then lose their status as Indians under the Indian Act.

Three Liberal senators from Alberta, W. A. Buchanan, F. W. Gershaw and Aristide Blais, also took part in the discussion. Debate was adjourned by Senator Thomas Crerar (L.—Manitoba).

Senator Buchanan told the Senate he was an honorary chief of the Blood Indian tribe of Southern Alberta and urged the principle of equality for all colors and races should apply in legislation such as the Indian bill.

If the Indian had moved backwards in some cases "it is not their fault but ours." He hoped that in Canada there were "minds broad enough" to give to the Indian the same opportunities as those taken for granted by other Canadian citizens and the broader aspect of this should be the prin-

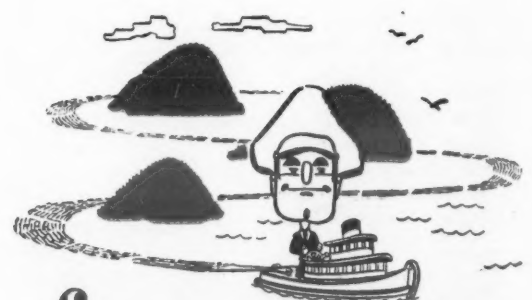
ciple of equal treatment.

Senator Gershaw painted a colorful word picture of the treaty-signing days of the old west when Chief Crowfoot held sway. He praised the bill as a step toward giving the Indian a better chance to improve his standard of living.



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